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The Commonweal

June 17, 1949

The Colorado — Southwest Lifeline

Harry W. Flannery

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Faith and the Advance of Science

Achille Cardinal Lienart

VOLUME L 15c NUMBER 10

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Next Week—

UNIONS AND WINDSOR, ONTARIO by Jerry Hartford of the United Auto Workers tells of a scholarly study which aroused a whole community. Headlines in the Toronto papers were largely responsible. Otherwise the carefully reached conclusions of Professor C. W. M. Hart of the University of Toronto, that in this industrial city across the border from Detroit the union had largely come to take the place of churches and other local agencies, might have largely been unnoticed. . . .

SCIENCE AND THE BIBLE, II by Achille Cardinal Lienart, Bishop of Lille, concludes the article which appears elsewhere in this issue. "Faith and science has each its own raison d'etre. They do not advance upon each other as if they were going to meet in deadly conflict; they are more like two roads converging on a single destination. Neither should demand the exclusion of the other. Rather, each must concede the other's dominion in its own field and freedom in its own methods. The Christian who is aware of all this can boldly approach the problems posed by the progress of science. . . ."

Also The Labor Movement by Francis Downing; the Stage by Kappo Phelan; the Screen by Philip T. Hartung; Catholic International News; Reviews and Editorials.

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The
COMMONWEAL

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Mr. Lewis and Mine Safety

JOHN L. LEWIS is now back in the headlines for quite a spell both as a spokesman and as an object of attack. The importance of his testimony on loss of life and limb in American coal mines stands out in contrast to the flurry caused by his heavy fines, his fulminations against other national labor leaders and his denunciations of Southern and other mine operators.

What an opportunity for invective his hour-long speech before the Senate Labor and Public Welfare Committee afforded Mr. Lewis. He compared the million and a quarter casualties in our coal mines over the past nineteen years to the frightful ravages of the Thirty Years War. He went even further back to Merlin, whose magical powers might have enabled Mr. Lewis to parade before the committee the six and a quarter million agonized members of the immediate families of the dead and the maimed. He asserted that US coal mine injuries and fatalities for the first eighteen months of World War II exceeded those of our armed forces. And he did not neglect to proclaim that those who opposed the safety measures embodied in the Neely Bill, for which he was testifying, by preferring to kill the miners "damn their souls to eternal hell."

The issue is clear-cut. During the past year federal records cited by Mr. Lewis show that 51 percent of the hazards discovered by federal mine inspectors continued uncorrected. Both operators and state enforcing bodies have failed to act. The question persists as to the responsibility of the United Mine Workers in the matter. With virtually every local ready to drop their picks at a nod from Mr. Lewis, why should not the UMW call men out as long as a federally-certified hazard—or any danger which the men themselves recognize from experience to be a serious one—remains uncorrected? Would such a policy render too precarious the earning of the miner's daily bread?

But it is also plain that enforcement by the several states fails lamentably to protect the lives of our coal miners. The establishment of federal safety standards made possible by some such measure as the Neely Bill is essential. Until Congress is prevailed upon to take that action, the responsibility for imposing standards appears to rest squarely with the UMW organization itself.

After the Chambers Testimony

THE MOST IMPORTANT thing in the Hiss trial is the fate of Alger Hiss, and, because of the way the trial developed as a contest, the fate also of the government's principal witness, Whittaker Chambers. Society, the country and the state are supposed to be protected by the law in all those big sweeping ways which study and analysis and philosophy point out. But most of those ways tend to abstraction, or at least to being very indirect. The protection which law can give the individual person—a particular person with a name and a face and tone of voice: like Hiss, say, or Chambers—is the direct benefit of law. Society has justice and peace when its members receive justice and the open possibility of tranquillity and order and peace.

The Hiss trial opened as a very complicated, mixed-up affair, loaded with political and ideological meanings and implications. In the public mind, the quantity of impartiality was definitely dubious, and the quality of most of the impartiality which did exist was not too high grade, but probably formed in large measure out of lazy confusion. For too many newspaper readers, Hiss was by no means innocent until proved guilty; and for too many of the rest, while Hiss was just plain innocent, Chambers, the witness, was prejudged a liar and irredeemable blackguard well before the story was told to the jury. A famous professor called it a "Dreyfus Case," but we think that is a looser analogy than professors ought to make. A parallel could be feared in the prejudice of the public, with popular emotion and conviction formed by matters—political, economic, social, ideological—which are not legally at stake in the

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trial, and which are unlikely to be governed by the evidence presented at court and the judgment made by the jury.

But there does not appear to us a set pattern of partisanship, dividing and coalescing the public on the two sides. Perhaps the more fervent and suspicious anti-Communists are lined up as more or less of a group against Hiss and for Chambers, but not solidly and not very noisily. And the Communist-minimizers may generally favor Hiss in rough preponderance. There appears to be no definite division by economic or social position or function; nor by geography, race or creed or political party. In general, it is a fortunate thing how unlike the Dreyfus Case this one so far appears.

The legal points at issue appear rather restricted—and the defending lawyer started out to keep them as restricted as possible, which would restrict the possibility of a full extra-court public "vindication" or "condemnation": Did Hiss give Chambers documents? Did he meet Chambers after January 1, 1937? He swore not, and Chambers swears he did.

Inevitably and correctly we find tremendous interest about wider problems arising from the case and from the extraordinary cast of characters. The problem of "security" in government . . . is it a practical or an unreal, neurotic concern? The Congressional Committees, Mr. Lilienthal, Judge Medina—very many current events show how important this problem is now in the country. With Hiss and Chambers we enter intimately into fabulous Washington areas where the question becomes most important, if it is important anywhere. Now it appears foolish to shrug off the question of security, while wrong and unwise to treat it emotionally and without bringing it down to a practical code of law and administrative practice.

Deeper and far more seriously interesting is the question of the human character of communism and anti-communism, or the effect of a seriously, consciously held communist belief upon human character and human relations. The Federal Court Building on Manhattan, with this case and the "Medina" trial of the ten communist leaders, is overflowing with evidence and experience to instruct us on the effect of communism and of the opposition to communism upon persons living in our country, among ourselves.

The course of the Chambers testimony and cross-examination built up tremendous dramatic interest in these individual persons. Neither the defendant nor the star witness is a plain, anonymous Joe, nor the type of intelligence which usually comes under the magnifying glass of criminal trial. The articulateness of Chambers, and of the barrister, Stryker, put before our minds and imaginations the contrasts and failures and possibilities of men and their actions with an impact rarely produced. The destruction of Hiss's life by the charges alone, if this trial does not radically vindicate him, is thrust upon us. So also, the terrible ruin of Chambers, if the baptism and progressive conversion he spoke of with brooding insight, are only, as the defense charges, an accumulation of falsehood. "Do you concede that lying can take many forms?" Stryker asked. "Oh, yes. It's around us all the time," Chambers answered. It is a tragically human trial in progress, and that is the main point when we get to the bottom. The theories and policies and abstractions are secondary. The trial, let us hope, dissipates the lies, and helps us to be human.

Farm Plans Old and New

THE quiet air of optimism which Washington newsmen credit to Secretary Brannan is belied by the sweeping character of his recent and current farm proposals. Reports of dissatisfaction with the Administration from the nation's rural areas and fears of tremendous crop surpluses (with emphasis on the latter) appear to be responsible for the vast new tentative programs proposed by the Secretary of Agriculture.

Nearly two months ago his proposal was to supplant the present 90 percent parity commodity support system by a new one which would permit prices to seek their own level and have the government pay the producer the difference between what he receives for his crops and what he would have received at the parity rate. This idea of Mr. Brannan's encountered plenty of editorial opposition and secured little organized support. He has not abandoned it. Now he asks a "trial run" with such commodities as hogs and (later) potatoes. This modest and reasonable proposal might well be tried—at least on a temporary basis.

His May 31 request to the Congress, however, was on the comprehensive side. He would extend the rigid marketing quotas now in effect on peanuts and tobacco of various kinds (and legally available on corn, cotton, rice and wheat) to most American farm products. In each case two-thirds of the producers of meat, poultry, dairy products, fruit, vegetables and the other commodities involved would have to approve the setting of these quotas. A heavy penalty tax would then be imposed on all sales in excess of quotas. Offhand this would seem to require a major expansion of Department of Agriculture activities, personnel and expenditures.

Agricultural officials are counting on one more year of heavy grain exports to Europe and still are confronted with huge surpluses. What is the prospect when demand is again down to normal? On the consumption end at home there are such possibilities as the school lunch programs and the orange and blue stamp surplus food plans. There

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remains also the idea of subsidizing the shipment and distribution of American foodstuffs in the Orient, Latin America and other needy areas.

On the production end the substitution of diversified farming for the one-crop system, particularly in the South, would do much to relieve the pressure of surpluses and make for better rural living all round. But production of huge surpluses of the six major crops year after year, with vast accumulations in government and other warehouses and heaped on the open ground, does not make sense.

When with due allowance made for poorer crop years high surpluses are still inevitable, present and proposed major crop controls simply mean an inane program of supporting production for storage.

Toward Peace with the Russians

THE American Friends Service Committee is the name of a group of Quakers who for the past year have been acting as middlemen in unpublicized talks between Russian officials, among them Andrei Gromyko, and certain private citizens of this country. The conversations have two purposes: to open a cultural trade between Russia and the U. S., and to convince both countries that the Soviet and American systems can live without war in "peaceful competition."

At the bottom of the conversations is the Quaker belief that to break through the Russian-American impasse there will have to be a cultural and ideological exchange between the two.

If, looking for the causes of the present impasse, one finds them, as the Quakers do, at an intellectual or spiritual level—different notions of objective truth, of justice and a just trial, of the nature and destiny of man—then he feels with anguish that here, at these ideological roots, lie the sources of that opposition and propaganda he sees on the surface: twisted stories in *Pravda*, glorification of so-called Bolshevik art and science, mock trials of clerics, a satellite bloc glaring back at the Atlantic states. And with it all, it is impossible to get at the Russian people themselves, to reach their minds, to exchange with them rationally and quietly the ideas, the charity that might lead to a meeting of minds.

Yet if there is to be peace, and not just a continued state of nerves, somehow, at sometime, a cultural, ideological traffic will have to start moving, to get at the roots of our conflict.

How? The question is puzzling because to answer it we are without a starting point, without common ground. The Russians simply do not take seriously the importance of the cultural arts in shaping society. To put it in the words of the official Bolshevik History: "The clue to the study of the laws of history must not be sought in men's minds, in the views of society in any given historical period; it must be sought in the economic life of society." This explains why Russia slants the arts and sciences, turns and warps objective truth so that it will fit the economic and political motives of communism. There follows all that amusing display of Soviet biology, Soviet music, Soviet literary criticism, with artists and scientists often indecently recanting in public their bourgeois "errors." The present Russian regime cannot afford to believe in objective truth.

Last month the American Ballet Theater tried to break the ice. It asked permission to go to Moscow next year, stating in the application that the purpose was to encourage a cultural vis-a-vis. The Soviet embassy here replied, sorry.

So the question remains: how do we reach the Russian people? One answer comes from our fellow-travelers. We will have to get there, they say, on Russia's terms. Appeasement, however, closes its eyes to too much evidence, to the facts of aggression in Poland or Czechoslovakia, to the suppression of personal freedoms all around, to the very rationale of as menacing a human enslavement as there is in the record of history. Quite simply, appeasement, cultural or political, will cost us our free life. We cannot very well fall for the enthusiasms of our naive appeasers, or co-operate fully with those whose misleading "peace" slogans merely sound like what the West is sincerely trying to establish through the non-appeasement tactics of the Atlantic Pact.

These, then, are all certainly formidable obstacles. Any progress at all is welcome news and since the Soviets reportedly have respect for the integrity of the Quakers, this group does not face the "two-strike" handicap that would confront a group from the more outspoken opposition—say, an officially Catholic one. Yet what the Quakers are doing is to exercise the charity and patience that Catholics, worthy of their faith, know must be the basis of an understanding between man and man, between Soviet and American, the attitude that many of all faiths have been hoping to find a way to practice.

So far we have not done much. We have not been given the opportunity, and we have not yet been able to make an opportunity reasonably free of suspicion, all of which frustrates our mutual understanding, our charity, our hopes and, ultimately, peace with the Russian people.

At least the intentions of the Quakers go beyond superficial wrangling to the more serious, ideological conflicts rooted in the mind and heart. Here, in the interior powers of man, so the West believes, not just on the economic surface, is where society is shaped, changed, oriented or converted; and placing their faith here, too, where there is the possibility of understanding and generosity, the Quakers may help to open a door that all of us will be grateful to pass through.

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The Colorado—Southwest Lifeline

Arizona and California assert conflicting claims to a limited supply of water

Harry W. Flannery

WILL LOS ANGELES become the second or perhaps the largest city in the United States, or will the growth of Southern California soon end, and a decline set in?

Will Arizona be able to develop so that her agricultural and mineral wealth are made more available to the nation, or must a third of her salvaged acres be returned to sandy wastes, and that state ruined?

To California and Arizona these are immediate, pertinent questions. How they are answered depends upon what share of the waters of the Colorado River system goes to each state. To each, multiplied by the millions of people within them, these waters are as vital as the last waterhole to the thirst-crazed prospector. They are the lifeline of the Southwest.

Arizona says that unless she is allotted what she considers her rightful share, a third of 566,000 Arizona acres will become desert, 150,000 people will leave the state and banks and businesses will fail.

Eight years ago, in a speech at the Biltmore Hotel in Los Angeles, Arizona Governor Sidney P. Osborn put it this way: "We want a dam on Bridge Canyon so our state can grow. We have watched your great city grow and admired it and now Arizona would like to do a little growing. After all, it is our canyon. . . . We believe in give and take, but we are tired of being the one always to give."

California, on the other hand, says the metropolitan areas of the southern part of the state, which have grown more rapidly in recent years than any other part of the nation, are dependent upon the Colorado River as a source of water supply for domestic, industrial and municipal purposes. Diversion of what California considers her rightful share would stop the growth of the fifteen municipalities and districts in the Los Angeles Metropolitan Water District, according to Northcott Ely, Washington counsel for the Colorado River Board of California.

"The California-Arizona situation is too dangerous for bureaucratic meddling," declares California's Senator Sheridan Downey. "Our contention is that Arizona within a century cannot use the water and power she is demanding from the Colorado in the Bridge Canyon project, whereas Southern California must have more water and electric energy immediately or begin to wither."

★

THE GREAT Southwest has almost everything except water, water which is vital for drinking purposes and agriculture, and also for industry.

In the eastern part of the United States, where the rainfall is sufficient to produce crops without irrigation, ownership of waters in the streams is held under the rule of riparian rights of the abutting property owners. It's a simple matter there. But in the western states, where water is limited, and the flow of the streams has to be used for irrigation and power, the waters are legally claimed by those who first put them to beneficial use.

In the Southwest, both California and Arizona, looking toward their own futures, are resolutely trying to obtain prior right by first beneficial use of an increased share of the limited waters of the Colorado.

The muddy, turbulent, unpredictable Colorado, second longest river in the United States, draining a vast area of 242,000 square miles, a twelfth of the area of the continental United States, and 2,000 more square miles in Mexico, is the major stream of the Southwest. The upper portions of its basin are mountainous plateaus, 5,000 to 8,000 feet in altitude, marked by broad, rolling valleys, deep canyons and intersecting mountain ranges. In the lower portion are broad flat valleys, separated by low ranges, most of which was once called "the Great American Desert."

For ages, the Colorado gouged the rock of the mesas into gorges and chasms, such as the Grand Canyon. In the spring, the river, fed by melting snow, was a mighty, raging torrent that expanded into devastating floods. In the summer, it was a comparative trickle. Some years there were great droughts which dried up the farm products, and in others, floods drowned the land.

In 1921, as the Southwest began to grow, the Congress of the United States invited each of the seven states interested in the Colorado waters to send a representative to confer and if possible "to provide for the equitable division and appor-

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tionment of the use of the waters of the Colorado River system; to establish the relative importance of different beneficial uses of the water; to promote interstate comity; to remove the causes of present and future controversies, and to secure the expeditious agricultural and industrial development of the Colorado River basin, the storage of its waters and the protection of life and property from floods."

Herbert Hoover, then Secretary of Commerce, was appointed by President Harding to act as chairman of the commission, which met in the Ben Hur Room of the Palace of Governors at Sante Fe, New Mexico, and on November 24, 1922, signed the Colorado River Compact.

The Compact is the basis of the present dispute. The argument is not on the law as written, but on its interpretation.

★

UNDER the Colorado River Compact, the states were divided into those of the upper basin and those of the lower. In the upper basin were those parts of the states "within which and from which waters naturally drain into the Colorado River system above Lee Ferry," which is located one mile below the mouth of the Paria River in northern Arizona, a short distance above the entrance to the Grand Canyon. Those of the lower basin were those parts of states into which the Colorado River and its tributaries drained below Lee Ferry.

Fifteen million acre feet—an acre foot is the amount which would cover an acre of ground to the depth of one foot—were apportioned equally between the upper and lower basins. Since the record of the previous 22 years showed the annual average discharge of the river system was in excess of 16 million acre feet, the lower basin was given the right to increase its beneficial consumptive use of the waters by a million more acre feet a year.

As a part of this project, Congressman Phil Swing, of San Bernardino, Calif., and California Senator Hiram Johnson introduced a bill, which resulted in the giant project of the Hoover Dam, behind which was formed the largest lake ever made by man. Growing Southern California, finding that the Owens River aqueduct was not sufficient to supply her water needs, formed within a 2,200-square mile area, from Los Angeles to Riverside and San Bernardino, and to San Diego, what was known as the Metropolitan Water District. It was formed to carry water from Parker Dam, 457 miles, across 242 miles of almost unbroken desert, through 55 miles of huge covered conduits, 62 miles of concrete-lined canals, 29 miles of siphons, and 29 separate tunnels.

The project has been river planning on a scale that dwarfs the Tennessee Valley experiment. It stores and maintains at a more even flow the fluctuating waters. It has irrigated two million acres of former desert land, developed plants such as that at Hoover Dam with a capacity of 1,320,000 kilowatts of hydroelectric power, with almost fifty per cent of the power developed during the war years going to Los Angeles and its neighboring cities of Burbank, Glendale and Pasadena. It is a project in an area with vast future potentialities because of the power reserve, agricultural development, and the presence in the basin of almost a quarter of the nation's coal reserves, vast deposits of oil shale, natural gas, vanadium, uranium, molybdenum, copper, gold, silver, phosphate and other minerals.

Upon the settlement of the Colorado controversy will depend the development of these resources for the use of the entire country, the industrial, agricultural and population growth of the area, and perhaps water rights in other states, since conflicts elsewhere may be settled under the rules made for the Colorado.

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ANOTHER basic document in the dispute is the California legislature limitation of its claim to 4,400,000 acre feet of the Colorado waters "plus not more than one-half of any excess of surplus waters unapportioned by" the Colorado River Compact. This provision was included as a requirement within the Boulder Canyon Project Act, under which the Hoover Dam was built. In compliance, California ratified the limitation on March 4, 1929.

The two states disagree principally on the meaning of the word "unapportioned" in the California limitation, as it applies to the million acre feet of "surplus or excess" water.

California claims that the 15 million acre feet is the only part that has been apportioned, and that it is entitled to half the million acre feet added to its 4,400,000.

In addition, California makes a claim because of the use by Arizona of waters of the Gila River, a tributary of the Colorado. California says that all such "consumptive use" of the Gila must be charged to the Arizona basin allotment.

Arizona replies that only those waters of the Gila tributary which would have reached the Colorado are chargeable to the Arizona basin allotment.

California, on the other hand, says it is all chargeable because it is "consumptive use."

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A THIRD point of disagreement occurs in connection with charges for evaporation losses occurring in reservoirs on the main stream of the Colorado, particularly at Lake Mead.

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California claims her share should be computed on the basis of the amount of water delivered at points in the river immediately above each point of diversion. Arizona, on the other hand, contends that evaporation losses should be prorated, and that California's actual diversion right is thus reduced 600,000 acre feet a year.

Still a fourth point is the amount and manner of charging the water allotted to Mexico under a treaty ratified on November 8, 1945. By this agreement, Mexico is guaranteed an annual delivery of 1,500,000 acre feet of water annually from the Colorado.

California, which fought this treaty as allotting more water to Mexico than will ever be needed by that country, asks whether the water to be delivered to Mexico should be deducted from surplus water before California gets her half, or whether California should first get her half, and then contribute only enough to make up any deficit in Mexico's requirements. This could mean a difference of 750,000 acre feet.

The total in controversy is over 2 million acre feet annually. The importance to the future of either state is obvious.

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ASSUMING that her claims were valid, California, on August 18, 1941, signed an agreement among Southern California agencies apportioning 5,362,000 acre feet of water, or about 800,000 more than the 4,400,000 limitation. In anticipation of this total use, California says she has made investments and commitments which aggregate $550 million. In addition, the main works and facilities for these projects have been constructed and are in operation.

Arizona protests this assumption saying that such a California appropriation of Colorado waters would reduce her guaranteed 3,800,000 to something in the neighborhood of 2½ million.

To maintain her share, Arizona has had a bill introduced in the Congress which would authorize a $738 million program to build the Bridge Canyon project, including eight dams and a 235-mile canal, to provide power, water for irrigation and flood control works on the Colorado and its tributaries.

"The Central Arizona project," says Howard J. Smith, executive secretary of the project, "would not interfere one iota with the supply of water for the Metropolitan Water District. And it would save from ruin a third of Arizona's established agricultural empire."

California, fighting this project, which it says would cut California's Colorado River limitation to 3,900,000, has introduced a resolution to obtain a United States Supreme Court ruling on the claims. Arizona says passage of such a resolution would only delay action upon a measure necessary to save her threatened acres. Some years ago, says Howard J. Smith, Arizona tried twice to carry the matter to the Supreme Court, which claimed it did not have jurisdiction. The action, says Arizona, is up to Congress. The resolution, says California, would give the Supreme Court jurisdiction. Enact the Central Arizona project authorization, replies Arizona, and California can then, if she wishes, bring suit. No, counters California, for Arizona would then have established prior "beneficial use."

Senator Downey has added that the land to be rescued by the proposed project is worth less than half the cost of construction. He charged that the Reclamation Bureau is promoting Arizona's Bridge Canyon project "in a lust for power and hatred of Southern California."

Adding to the immediacy of the situation are figures showing that while each state is claiming a larger share, the amount to be distributed has been decreasing. For the past twenty years, there has been an unusually dry period. In addition, an unusually heavy use of water occurred during the war, with water reservoirs depleted.

In Arizona, where farmers increased the pumping of underground water, at least a third more was taken out than essential to maintain ground water levels. In California, ground water was pumped out so that salt water is seeping into lands where the fresh water tables are below sea level.

★

PRESIDENT Truman recently stepped into the controversy, asking prompt settlement. He was careful not to commit himself for the claims of either state. Enactment of a resolution referring the matter to the Supreme Court was acceptable to him, he said, "if Congress feels that it is necessary to take such action in order to compose the differences among the states."

Meanwhile, the conflict continues in Congressional committees, where it has been in progress through several sessions. Pamphlets have been issued by both states. Professional journals and newspapers have been carrying increasing numbers of articles on the subject. Chambers of Commerce issue bulletins.

As this is written, the California resolution appears to be doomed to die in committee in the 81st Congress, while the Arizona authorization for the Bridge Canyon project has a fair chance of passage. The 80th Congress made the Gila project law, as the Wellton-Mohawk Bill was passed.

California's representatives are frantic. They know the people of the other states of the Union, and even those in California itself do not realize the seriousness of the situation.

The eyes of the nation have been on devastated Europe. So far they have not been aware of a threat of devastation of another sort in the now fabulously rich Southwest.

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Science and the Bible

The faith of the Christian and the advance of scientific knowledge

Achille Cardinal Liénart

SCIENCE is justly proud of the remarkable discoveries that have been made, especially during the last half-century, by geologists and paleontologists. Since we cannot recount here the scholarly labors of the specialists from all over the world who have contributed to this advance, a quick survey of their principal conclusions will be sufficient.

The methodical exploration of the crust of the earth has revealed to geologists the history of our planet, from the formation of the first crystalline rocks on its surface to the constitution of the sedimentary layers, which superimposed themselves in successive strata on this primary foundation. These layers were the product of a variety of causes: sediments from the action of water, carboniferous levels from ancient buried forests, calcareous strata from the disintegration of masses of shells, and so forth.

In tracing the history of our planet, geologists by their investigations have been able to determine the epoch of the great folds, which produced the chains of mountains that shaped the structure and the outline of our continents. They have also been able to plot the changes of terrestrial climate, which was at first almost uniformly warm and then so cold that the icecaps advanced over all Northern Europe prior to the emergence of the temperate zone that exists today between the poles and the tropics. Finally, these scientific investigations have enabled the geologists to compute, by various methods, the duration of these transformations and the probable age of our planet. That age, in their estimate, is about two billion years.

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AT THE same time paleontology carefully collected the traces of vegetable and animal life in their different stages. Although it has not been able to discover the first signs of life (probably because these have disappeared forever within the structural changes that the deepest layers have undergone), still it can point out the wealth and variety of life evident in the Cambrian stage of the primary era. From there it follows in detail the progress of life.

At first, flora and fauna are represented in their most elementary form: algae, worms and mollusks in the water, and on land, the first vascular cryptogams. Then come more evolved vegetative forms, such as ferns and conifers; and the first vertebrate animals, such as fishes, frogs and reptiles. Progress continues during the secondary period. The flora become more diversified: angiospermata (palm trees) appear and multiply. In the animal realm we trace the development of the birds and especially of those gigantic reptiles whose strange skeletons conjure up a world that man never knew. Certain groups, such as these reptiles, having attained a considerable development, eventually disappeared forever, but life maintained its steady progress upward.

The first mammals have already appeared in the secondary era; they will assume prime importance during the tertiary period. It is during this latter period that the most varied groups splinter and proliferate along the lines which lead to the elephant, the rhinoceros, the hippopotamus, the great carniverous animals and the large monkeys that are the precursors of the anthropoid apes. Scientists estimate that one billion years have passed since life started on earth, and still man has not yet appeared.

It is only at the beginning of the quarternary era that we discover the first traces of his existence. But how mysterious they are! The first tools made of roughly hewn stone and the first ashes revealing the use of fire are found in association with the bones of creatures whose cranial capacity is greater than that of the anthropoids but whose skeleton manifests features that are simultaneously simian and human. These are called hominids. We have still a long time to wait before we meet a primitive race which is clearly human.

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THE FIRST one that we discover, when it had already spread over Europe, Asia and South Africa, is the Neanderthal group. We know them from their fossilized bones, their tools of worked stone and of bone, and their burial customs. Then they seem to disappear (at least in Europe) like the hominids, and are replaced by the ancestors of our present races, the men of Cro-Magnon, of Chancelade, of Grimaldi, and of Wadjak.

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In the places inhabited by the descendants of the Neanderthal group we can still see the amazing manifestations of their pictorial and sculptural art, the marks of their piety toward the dead, and the fruit of their industry: stone more and more cleverly worked, artifacts of bone and horn, then of polished stone, improved tools and arms, until, during the Bronze Age, we arrive at the oldest of known civilizations.

As for the duration of this prehistory of mankind, estimates vary from 100,000 to 600,000 years, and more. But however long that period of time may be, it can be said that paleontology has succeeded in discovering the history of life by means of scientific observation. It has even laid bare life's interior development beneath the surface of a slow evolution which, starting with the most elementary stage, produced beings of greater and greater perfection until, with man, it arrived at the dawn of the spirit. Paleontologists now consider that evolution, namely, the passage of life from one species to another and consequently the animal origin of the human body, is an established fact. In the Paleontological Conference, which brought together at Paris during April of 1947 the best paleontologists and biologists of France, England, America and Sweden—all of them, without distinction of philosophical schools, were unanimous on this point.

Now, when we realize how many of the events disclosed by their investigations took place before the advent of man, and at a time therefore when no human witnesses were present to observe and remember them, we must admire first of all the power of the human mind that can break the fetters of its own experience and reconstruct a past that had been to all appearances closed.

We must also admire the work of research scholars who have been able to study the strata of the earth and read there, as in the pages of a book, the history of our planet and our life. It is true that all the problems have not been solved. Science has still much research to do. But what a wealth of established facts we already possess! And what grandeur in the panorama that science has sketched from them!

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THESE discoveries, however, present some serious problems for the Christian. What belief can he still give to the story of creation as it is written in the first chapters of the Bible? In view of the fact of evolution, what becomes of his belief in the creation of the world by God? Can the animal origin of the human body be reconciled with the doctrine of original justice and of the preternatural privileges that went with it? Is not the Christian dogma of original sin and redemption in danger?

We can see why a Christian is disturbed and asks himself whether he must really choose between science and faith. Some unbelievers claim that he must; they demand, in the name of science, the death of faith. And some Christians also claim that a choice must be made; they think that, in the name of faith, they are entitled to reject the discoveries of science, to deny them, and even to ask the Church to condemn them.

But, fortunately, we are not reduced to that dilemma. Both the rash unbelievers and the timid Christians commit fundamentally the same mistake. Their mistake lies in the idea that they must directly confront the data of faith with the data of science; they do not understand that these data belong to two different levels, two different orders.

In order to solve correctly the problems under consideration, the first step must be to distinguish clearly the two ways of knowledge which lead us to the attainment of truth. Science and faith lead us to truth by two different ways; for they have neither the same starting point, nor the same area of investigation, nor the same methods. Hence it is necessary, before all else, to distinguish clearly the purpose, the value, and the limits of each.

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SCIENCE starts with the direct observation of concrete facts. It studies them in themselves and with all their details. It locates them carefully in time and space, the two natural dimensions by which everything in the material world is measured. It tries to discover the fixed relations which bind them to each other, in order that it may discover the laws of nature. From well-established facts it proceeds within the same order to the physical or biological causes that produce and govern them.

Finally, in an attempt to explain the interplay of these causes, it elaborates theories; these however, are often abandoned and always capable of improvement because, according to the very method of science, theories must remain flexible in view of possible demands by new facts or new observations.

Its area of investigation therefore embraces the whole material world which it attempts to encompass in its totality as in its details. But science is strictly limited to this area and does not go beyond secondary causes to the first cause because its methods fall short of the knowledge of the first cause. It leaves this task to philosophy and theology as the channels through which human reason can attain metaphysical and spiritual realities. Science, for its part, is content to conquer nature and acquire certitude in its facts and probability in its theories.

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FAITH, on the other hand, has as its starting point the word of God. This introduces it at once to the vast area of metaphysical and religious truths. Through it God reveals Himself, at least partially, to man's knowledge; He discloses to man His work in the order of nature and the order of grace. It is, therefore, another part of the truth, the part that science does not touch, which is essentially the object of faith. Since God's work, however, even in the order of grace, is put into operation in this world and among men, it happens that the Bible deals with matters that belong also to science or history.

But it should be carefully noted that the Bible does this in its own way. There this kind of data is not presented in the exact form of a scientific or historical document, as happens with us today. (It is a relatively recent mentality that considers science and history as disciplines whose data—facts of nature or of man only—are understandable through their natural connections with each other and without any reference to our ultimate destiny.) In expressing these truths the Bible employs the whole gamut of literary forms, from popular tales or poetical compositions, which have no scientific character, to other forms that are more objective but whose scientific and historical character must be interpreted in the light of the ancient Semitic mentality. It would be a mistake therefore to try to interpret them literally and in ignorance of these factors.

Moreover, the Bible's use of scientific data has this peculiarity: it prescinds for the most part from space and time, which science considers so important. Its method of localizing and computing is generally indefinite, more schematic than real, sometimes completely omitted. The most typical example of this is the prophecies that envision on the same plane different events in the future: for example, in the Old Testament, the Return from Captivity, the Coming of the Messias and the End of the World; in the New Testament, the Fall of Jerusalem and the Second Coming of the Savior. We might well say that God's word, coming from a world where time does not exist, quite freely abstracts from it. In any case, we see from all this that the Bible offers us only scanty information in the field of science and therefore does not dispense us from continuing our researches in that field.

Yet limited as this information may be, it is not without value. It enjoys the guarantee of inerrancy that belongs to the word of God. But even though the very word "inerrancy" as we use it eliminates any possibility of error in the strict sense, yet let it be clearly understood that we should not expect to find the truths of these secondary elements of the Bible as immediately evident as the truths of dogmatic pronouncements or as the data of science. (We know that whatever is formally taught is guaranteed to be free from error. But we must carefully determine *what is formally taught;* and in the solution of this problem we must draw on our knowledge of the various and distinctive literary forms that the Bible uses.) Through faith the human mind grasps a different facet of truth, and in this way acquires certainty in matters divine or spiritual and an incomplete but accurate knowledge of matters profane.

Who is Our Worst Enemy?

RUDOLPH E. MORRIS

THE above question came to my mind when I saw pictures of women demonstrating in front of City Hall in New York against the trial of Cardinal Mindszenty. One of the posters they carried said, "Our Worst Enemy is Russian Bolshevism." The demonstration was political in character. Not so however the wording of the slogan just quoted. In political language we would speak instead of the most dangerous, the most ruthless, or the most powerful enemy. The word "worst" involves moral, spiritual, religious values. This poster therefore raises a religious question. What does it mean to speak of one's worst enemy? *Who* is he?

Tension mounts between the civilization founded on Christian tradition and another civilization whose sources cannot be so easily defined, but which we are now accustomed to call secularistic and materialistic. This conflict appears to us mainly in the form of a struggle for political power between America and Russia. But we are also aware of roots which extend to the deeper layers of philosophical and religious fundamentals. The discussion between Christianity and Atheism as such today is at a certain stage of finality.

However, not only the objective situation is critical but also its subjective aspect: the Christian cause depends on the quality of the individual Christian. This subjective element of the present crisis exists only on the Christian side; it is not a problem for the others.

Modern mass movements attain strength through their mass organization achieved through dictatorial leadership. The individual can be neglected to a considerable extent without impairing the fighting strength and impetus of the movement; disregard for the individual and his ruthless exploitation by the movement as such even gives a distinct advantage to the totalitarian organization. (At least while it is engaged in battle).

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Christianity, on the other hand, is essentially not a mass movement. It may embrace hundreds of millions—and we hope some day the whole of mankind—yet it has its foundations in the human person and each of its members functions as an organic part of the whole, not as a cogwheel in a machine. Hence by its very nature Christianity requires *inner* preparedness of each individual member, especially when it is fighting for its life. Yet we have to admit, the number of Christians well prepared for the present struggle is very small. I believe nothing illustrates the failure of Christians better than a poster which reads "Our Worst Enemy is Russian Bolshevism."

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DOES not this statement focus on the happenings of the outside world to the neglect of things within, of sin, of weaknesses, of Satan's activities? Can another human being or any exterior happening ever take the place of our own "worst enemy?" Only those forces which prevent us from imitating Christ are to be understood as our worst enemies; but we need not expect them to take the form of persons or groups of human beings or other tangible circumstances which appear in the world around us. Only the Devil is our worst enemy, or we ourselves are our worst enemies if and to the extent that we give in to the Devil. And he, the Devil, does not become visible in outside persons or facts.

It is sheer materialistic philosophy to fasten our alienation from God upon other people or institutions or ideologies, wrong as these may be. That is a kind of spiritual scapegoatism—the "worst" act of cowardice we can commit. It is Phariseeism, self-complacency. It is desertion of a post which we must hold at any hazard, particularly in this hour of Christian crisis. There is no better device for helping atheistic communism than to fix the label of "worst enemy" on someone outside ourselves. We are allies of Christ only to the extent that we are on permanent watch within ourselves for the worst enemy and, by fighting him, preparing to make Christianity a living force in the world.

Communications

Comic Books

Tampa, Florida

TO the Editors: Francis J. Kafka, in his letter printed in your June 3rd issue, labors under a delusion. He thinks the "comic book" method can be used for wholesome, useful instruction of children. My experience with comic books convinces me it will not work.

The primary appeal of comics to the juvenile mind lies in their goriness and violence. The more violent the greater their fascination for the young. Publishers of comic books are aware of this fact and vie with each other in making their pages drip with blood and murder plots. Tame the comics, harness them to good works and children will have nothing to do with them.

Even if the comic book method is utilized for approved educational purposes it will not diminish the circulation of the lurid kinds by a single copy; and to assert that these are not harmful is to indulge in wishful thinking.

Juvenile delinquency may not be a direct result of exposure to comic books, but is that the only way to judge its effects on young minds? What about the ideas imbibed by the impressionable young in reading these distorted pages? Is conspiracy and murder, the use of the revolver as an implement of justice to be presented to children as normal conduct? Even the milder "features" convey a false, twisted and over-simplified code of ethics and certainly leave the young unprepared for the realities of the lives they will grow up to.

It may be a tough, perhaps impossible, job to curb the comics, but it is certainly right for parents and educators to try to change their character.

HARRY I. WILDENBERG

Miami, Florida.

TO THE Editors: If the comic books have no more effective apologist than Mr. Francis J. Kafka, then their existence is as unjustifiable as that of the weird characters spreading violence through their pages.

In his June 3 criticism of my article, "How the Comic Books Started" (May 20 issue), Mr. Kafka takes the astounding view that the article should not have been published. Mr. Kafka should realize that he is not living behind the Iron Curtain nor on a remote comic-book planet. To suppress an article in a country with a free press is as indefensible as it would be for me to ask the suppression of his letter to the editors. If Mr. Kafka cannot successfully challenge the accuracy of the facts in the article, then he has no grounds on which to advocate its suppression.

Mr. Kafka is quite right in saying that the article "seems intended in tone to take the side of those" opposing comic books. I should expect to inject a similar tone of opposition if I were to trace the development of any harmful vested interest, institution or trend. The objective expression of facts and the subjective tone of opinion about those facts are separate and distinct but, to my mind, they are not inconsistent. What is essential is that the accurate presentation of the facts not be effected by the writer's feeling about them and Mr. Kafka has not challenged the facts.

In his apologia for the comic books, Mr. Kafka asserts that "perhaps it is time to re-evaluate our standards of juvenile literature." It is quite clear how he would "re-evaluate" them—downward. If Mr. Kafka, connected with a School of Education, would rather permit young people to have comic books when they could be reading *Tom Sawyer, Tom Brown's School Days, Penrod, Alice in Wonderland, David Copperfield* and *Little Women*, then our educational standards have sunk to a new low.

If it's quotes from experts about the harmful effects

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of comic books that Mr. Kafka wants, it would take several pages to list them, as he certainly must know. However, here is what two authorities have to say:

Dr. Ralph S. Banay, associate director of research on social deviations, College of Physicians and Surgeons of Columbia University (formerly chief of Sing Sing psychiatric clinic), quoted in the *Herald Tribune* (January 4, 1948): "The peak of immorality of comic books is not lurid presentation of sex. It is in the glorified justification of the individual's right to mete out justice. The sock on the jaw . . . takes the place of the U. S. Supreme Court. . . ."

Dr. Frederick Wertham, president of the Association for the Advancement of Psychotherapy, Director of the Psychiatric Service of Queens Hospital and of the LaFarge Clinic, New York, quoted in the *Saturday Review of Literature* (May 29, 1948): "The increase of violence in juvenile delinquency has gone hand in hand with the increase in the distribution of comic books. . . . Teachers know that they have to get rid of comic books to make children read good books. . . . Comic books . . . stimulate unhealthy sexual attitudes such as sadism and masochism. And where in psychological literature can one find anything to indicate that it is advisable for children to see over and over again pictures of violence and torture?" Concerning "experts" who have approved of comic books, Dr. Wertham says, "These apologists function under the auspices of the comic-book business."

JOHN R. VOSBURGH.

Christian Art

Newport, R. I.

TO THE Editors: In your issue of June 3, Mr. Maurice Lavanoux writes that he envisions a Catholic Art School with *"master to apprentice* relationship." Much as I agree with Mr. Lavanoux about the present need for a Catholic Art School, it seems doubtful to me whether a master to apprentice relationship is possible in an art school at all.

Such a relationship may exist in the teaching of philosophy or history, where the master hands his wisdom on to his disciples. But for crafts such as the work of the stone cutter, the silversmith, the painter, the glazier, etc., the master-apprentice relation is not possible in a school, and this for several reasons. Firstly, because, in the school, the master is alone and the servant of his many students. They do not help him to do his work; he helps them to do theirs. Secondly, although the school may occasionally produce something that is sold to be used, that is not its main concern. The advantage of the apprentice system is that the young person learns his trade by being in a going business concern. Thirdly, a school does not keep its students long enough for a real apprenticeship, wherein, living with his master, the apprentice is initiated gradually into the secrets of his trade. Seven years are considered the minimum requirement for such a personal transmission of a living tradition.

I am all for the apprentice system but we must not delude ourselves into thinking that it can exist in a school.

A. DE BETHUNE.

The Screen

Keep It Melo

SINCE I was not one of the ardent admirers of *"Edward, My Son"* when this play by Robert Morley and Noel Langley was staged in New York, I do not agree with the critics who say that it suffered by being turned into a movie. The original, in spite of its interesting theme about the destruction of a son through overindulgence, was really a contrived melodrama hammed to the hilt by Mr. Morley who played the leading rôle of the father. In the movie, Spencer Tracy portrays this domineering man who ruins not only his son but also several other far more worthy people who happen to be in the way of his selfish plans. Although the plot is still contrived, Mr. Tracy's effective underplaying makes it seem more believable. We don't like this bully who pushed people around for his son's advantage, but we do understand him; and I for one was fascinated by this study in disintegration.

We never see Edward, but we learn a lot about him and about the father, who when the boy was six, set fire to his shop to collect the insurance, that would pay for Edward's costly operation. "I don't want him to walk through life with a limp," said the father; but from then on he gave Edward something much worse than a limp. He spoiled the boy; he overlooked his corrupting influence at school; he built up a fortune supposedly for Edward's sake—but long after Edward's death he was still using this money for his own aggrandizement and with the hope of getting Edward's son under his control.

And we also see many of the people who played important parts in the life of Edward and his father: Edward's mother, excellently portrayed by Deborah Kerr as the frustrated woman who saw her husband ruining the boy and became an alcoholic when she realized she was powerless to do anything about it; Ian Hunter as the family doctor who saw through the father's devices and who finally asserted himself to save the next generation; Mervyn Johns who gives a top-notch portrait of a man who hasn't the strength to fight an immoral bully; Leueen MacGrath as the secretary who becomes the mistress of Edward's father; and there are many more well-played parts in this drama. Edwin H. Knopf's production is excellent, and George Dukor's direction, though rather stagey at times, is effective in the development of character. "Edward, My Son" is by no means a great movie; but it will hold your interest from beginning to end; and its observations on life are worth your investigation—whether or not you think the world should be your son's oyster.

Two other melodramas are on the reviewing stand this week; both are more forceful as pictures of violence than as movies with ideas. The rough stuff and murder in *"Manhandled"* involve a psychiatrist, a novelist, a cheap crook, an insurance investigator, an intelligent police detetctive and several other people all of whom manage to keep you guessing and entertained. Under the direction of Lewis R. Foster the violence gets out of hand at

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times and becomes an exhibition in brutality; however the cast make every effort to hold your interest, and on the whole they succeed: Dan Duryea, Dorothy Lamour, Sterling Hayden, Art Smith are among the principals in this who-dun-it that has some humor to relieve its horror but needs to be taken with several grains of salt.

The plot of *"Johnny Allegro"* doesn't stand up too well either; but Ted Tetzlaff's direction keeps the piece moving at a fast pace, so you get swept along by the excitement and don't stop to figure things out too carefully. George Raft plays the lead, an ex-convict who helps the Treasury Department track down a group of counterfeiters among whom are an attractive girl (Nina Foch) who lures Raft on and an aesthetic crook (George MacReady) who uses bows and arrows instead of guns. Will Geer, as a G-Man, introduces just enough humor so the thrills can be spaced without keeping you in a continuous state of dithers. Although the episodes with the arrows are exciting, you won't rush out and take up archery.

PHILIP T. HARTUNG.

Of Note

Rural Overseas Program

THE June issue of the *Christian Farmer* (published at 3801 Grand Avenue, Des Moines 12, Iowa, by the National Rural Life Conference) contains a tribute by the Editor, Rt. Rev. Msgr. Luigi G. Ligutti, to CROP, the Christian Rural Overseas Program:

> CROP stands for 24 trains running down the canyons and river valleys of the Pacific Northwest, from Washington to California; across the Rockies of Colorado; the Black Hills of the Dakotas; the wide prairies of the wheat belt from Minnesota to Texas . . . . through the Delta Country along the Gulf of Mexico, to the Carolinas.
>
> The Catholic Rural Life Conference is one of the 3 member agencies in the Christian Rural Overseas Program. It is the official Catholic Representative of War Relief Services, which handles all Catholic relief for almost 50 nations throughout the world. The general interest of Catholic Rural Life is the welfare of the American farmer, his family and community. Our organization keeps in close touch with Catholic Rural leaders and people. It also maintains very cordial and cooperative relations with all groups and organizations interested in the welfare of rural people. . . .
>
> Catholics are not numerically strong in the rural districts of America. Our Catholic Rural Life Conference has always felt that by uniting with Church World Service and Lutheran World Relief, a better job of collecting products can be done. The need for food over the face of the earth is deep and universal. We Americans have been especially blessed. Our contribution . . . comes from Christian hearts filled with thanksgiving and love. Into the common storehouse come the gifts of Catholics and Protestants. When the wheat and the corn are poured into the freight car, each grain loses its identity of origin and becomes a part of a greater whole. It is still corn or wheat. It comes from the hearts of men that beat alike. And it is intended to nourish men, women and children of different creeds and nationalities whose hearts beat like those of the donors. As the grain loses its identity in the flour, so that out of many kernels bread may be made, so we human beings out of many may be made into one. United by the love of God, the charity of Christ and the bond of common brotherhood. . . .

The Work of the Benedictines

ABBOT COLUMBA MARMION, O.S.B., author of "Christ, the Life of the Soul," was an Irish secular priest who went to Belgium and was professed at the Benedictine Abbey of Maredsous in 1886. In honor of the twenty-fifth anniversary of his death the monks of Glenstal Benedictine Monastery have brought out a commemorative volume, "Abbot Marmion—An Irish Tribute," just published in this country by the Newman Press of Westminster, Md. The chapter by Father M. Eugene Boylan, O.C.R., says in part:

> Saint Benedict belonged to an age when there was far less specialization in the organization of the Church. . . . It is part of the trunk rather than a special branch. If we say, then, that in some ways the Benedictine establishment is more closely related to the Church herself, we insist, however, that we have no intention of instituting odious comparisons. . . . But certain primitive notes and the absence of a specialized purpose give Benedictinism a special significance for the new needs of today.
>
> But it may be immediately objected that Saint Benedict *did* give his monks a special work. Did he not insist that nothing should be preferred to the Divine Office—the *Opus Dei?* Is not the Liturgy the special work of the Benedictines? In a sense—perhaps—it is. But one may well wonder whether Saint Benedict saw in the *Opus Dei* a special "work" in the same sense as a modern congregation would regard, say, nursing or teaching as their special work.
>
> It would seem rather that Saint Benedict merely regarded this public prayer as that fulfilment of God's claim to *direct* service which would naturally be expected from a group of men seeking God and His glory, and devoting their lives to Him. Every Christian is bound to pray and to praise God, men seeking perfection all the more so. In fact, in this matter, as in the whole of Saint Benedict's establishment, there is nothing more than the application of the Commandments of God and the counsels of the Gospel to the particular case of such a body of men who had withdrawn from the world to live the fullness of the Christian life. . . .
>
> The whole of Saint Benedict's teaching could be summed up in two words: "reverence" and "union"; and it could be argued that reverence includes all else.

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Catholic International News

Church Destruction in Viet-Nam

FORCES of the Communist-led Viet-Minh Party, which is seeking control of the whole of Viet-Nam, formerly part of French Indo-China, have destroyed church schools and convents in two mission districts in Northern Viet-Nam. The attacks took place within the last few weeks in the Tonkin Province, the largest center of Viet-Nam's Catholic population, according to a "Fides" dispatch.

Most heavily damaged were buildings in the Vicariate Apostolic of Bac-Ninh, one of five mission districts in Tonkin, located near the Chinese border. At Dap-Cau, two miles from BacNinh, the Novitiate of the Annamite Dominicans was raided and reduced to rubble.

In the other mission district under attack, the Vicariate Apostolic of Thai-Binh, located on the coast of the South China Sea, five villages were raided simultaneously in one night. Although the attackers were repulsed with light casualties, one church was set afire and a missionary's home completely burned.

Last March Dominican missionaries in the Thai-Binh Vicariate were forced to close the only Seminary in that mission district because Viet-Minh forces would not permit food supplies to get through to the Seminary. No word has been received from the Dominicans in charge of the Seminary since March.

The French hold most of the villages in the Vicariate of Thai-Binh. The Provisional Government of the French Zone has been under General Xuan, who has armed the villagers to repel Viet-Minh attacks. Missionaries who are still able to communicate with their mother house state that Catholic prestige has increased in the eyes of non-Christians during the political strife. Efforts of Viet-Minh leaders to cast aspersions on the patriotism of Viet-Namese Catholics have failed, they state. Conversions are reported to be continuing, and "leakage" is described as "rare." (Rome, 5/28—CIP.)

The Terror in Viet-Nam

WHILE his wife screamed and fought to save him, the Mayor of a small town in central Viet-Nam was murdered by members of the Communist-led Viet-Minh Party as he invoked the names of Jesus, Mary, and Joseph. The murder took place the night of April 2, the first of three nights of terror in Phu-Cam, Annam Province.

The following night, three other residents of Phu-Cam were ambushed and killed. The night of April 4, two rickshawmen who were also Catholics were taken prisoner near the royal tomb of Thieu-Tri. Their dead bodies were found later near the Pagoda of Tho-Dam.

In Phu-Cam, the majority of the population is Catholic. The fact that opposition against the Viet-Minh Party has been especially strong among the country's 2 million Catholics may have had something to do with the bloody events there. A great number of similar acts of violence have been reported from other parts of the country, from pagan as well as from Christian villages.

Shortly after the third murders, representatives of the Viet-Minh Party explained their position in a "manifesto" posted in Phu-Cam which began: "Joseph Quyen (the Mayor) was in the service of the Puppet Government of General Xuan (who cooperates with the French). There are still a number of false brothers (names listed) who will be punished for having given orders to the inhabitants to remain at their posts and who prevented the evacuation of the village. . . . The Viet-Minh government is very indulgent but there are limits, and once the limits of indulgence are surpassed no pardon is possible. For the sake of military order, the inhabitants must evacuate the city within fifteen days upon receiving orders. Those who fail to do so will be punished."

As a result of the "manifesto," citizens of Phu-Cam, including many Catholics, have formed their own armed guard to defend the city. (Rome, 6/14—CIP.)

Pressure on Peking Catholic U.

ONE of the "reforms" imposed on the Catholic University of Peking by the Communist regime was the elimination of classes in ethics and logic. This was disclosed in a letter dated May 1 just received from Peking by a member of the New York CIP staff. "The University was taken over by the students," the letter states, "and is now ruled by a Committee consisting of students, workmen and professors. Ethics and logic, being incompatible with the new regime, have been abolished. There are only five Fathers teaching now, and three foreign laymen (in addition to the Chinese teaching staff)."

Expressing himself in a manner apparently calculated for the case that the letter might be opened by Communist censors, the writer declares: "The missionary bloodsuckers have now only the privilege of paying. . . . The Church and foreigners have so far been scrupulously respected, but I hear that recently stones have been thrown at some foreigners."

Religious life at the Catholic University of Peking is as active as ever, the letter reports. "Our church is crowded. It has only been in use since Christmas, the former chapel being altogether inadequate. It is entirely in Chinese style and the most successful adaptation I know—a perfect joy to behold."

"Nobody here shed a tear over the disappearance of the Kuomintang. On the contrary, everybody felt rather relieved, confident that no government could possibly be worse. Materially, things have definitely improved, since war and the continuous destruction have come to an end. Supplies are abundant . . . the new currency has been remarkably steady. . . . Weekly ships (British) have been coming from Hongkong, presumably bringing us the mails. . . ." (New York, 6/—CIP.)

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Books

Sacred History. Daniel-Rops. Longmans. $4.50.

THE HOLY BIBLE is the book altogether above and apart. It is an "inspired book," created, in the words of Leo XIII, with "a supernatural impulse by which the Holy Spirit has inspired and directed the sacred authors, and assisted them in their writing, so that they should preserve accurately, and wish to report faithfully, and express with an infallible verity all that God directs them to write, and that only." The Bible is a complex gathering of writings, with the Pentateuch, the foundations of the law, and the historical works, and the books of poetry and wisdom, and the Prophets.

The history of the Jews, the history of mankind's relations to God through the time of Our Lord, are embodied within the Bible. But the Bible is more than this history, and informs us in more ways than only that of historical narrative. Indeed, despite the essential progressive element of God's growing revelation, the Bible, of all writings known, can be called the most timeless. And the history it tells is not the comprehensive, chronological chain of events about the Jews and, of course, far less about the rest of mankind, which is meant currently by plain "history." Knowledge of God and of God's relation and will to man are revealed in the Bible in prophesies, in psalms, in laws and in stories and poems, as well as in the history it records; but they are shown to a superlative degree by that history itself, and, furthermore, a study of the historical element aids mightily in appreciation of the whole work.

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DANIEL ROPS'S *Sacred History* is about the Old Testament as history, and more generally, as its subtitle declares, about "the civilization of the Old Testament world." It is thus an abstract of the Bible, using the Old Testament as a source for consecutive narrative, and utilizing also the findings of scholarship and exploration which have built up for historians during modern times a vivid picture of the ancient Near East and Mediterranean. It is an abstract and rearrangement and abridgment of vast material, but an immensely rich and leading work. Its manner is authoritative but by no means ponderous, and scholarly only in the best, civilized French way, which brings the reader along by its attractiveness and clarity. A reader enjoys while he learns, and then feels definitely educated to study history and to read the Bible and to consider religion with more fruitful comprehension.

There are four divisions of the volume, and these are historical divisions, too, whose titles suggest the progression which the author finds in the revelation to Israel: "The Patriarchs," "Moses and Canaan," "From Glory to Exile," and "Judaism and Messianism." Contemplation of the sacred history does, it would seem, settle conclusively the question about one period in history being a happier time to live than another. The extraordinary archaic beauty of the time of Abraham and Isaac and Jacob must contrast lyrically with the Egyptian slavery after Joseph, and also with the hard period of the Exodus and the establishment of the Nation, wandering, but straight to its destiny, under the uniquely inspired rule of Moses. After the land is taken, "for a century (1040-935 B.C.) the power of Israel increases," and David comes and Solomon "in all his glory." Then internal and external disasters fall upon the land, the kingdom splits, the Assyrians expand, and the New Babylonian Empire sweeps over the Fertile Crescent, with Judah in its midst. In 586, Jerusalem falls and the great Exile begins. A wait, and then the Return, leaving the diaspora of Jews scattered over the known world, while the great empires of Babylon and of the Persians, and then Alexander and the Greeks and at length the Romans rule the world, and Israel, never altogether. By that period the Jews are more than a nation, and their religious, moral and metaphysical conceptions, and their society, are developed to the place and time when the Messiah comes.

This is history, with the external events and coloring known in the way all the things we know about antiquity are known. (Better than most because of the transmission of the Bible.) The rational and spiritual meaning is in large measure implicit in the events. The inner content of Jewish history grows, it becomes evident, during both the good times of relative contentment and prosperity and loyalty, and during the harsh years of violence and decadence. In *Sacred History,* it is left largely to the reader to develop the meaning of the march of events and of the thematic ideas which accompanied them. Daniel-Rops does not go through the acrobatic feats that would be necessary to remain exterior and impartial to the history he records. Carefully, however, he avoids obscuring the objective story in presenting an interpretation. The interpretation is not the subject of this book: it forces its way through the facts. Only radical distortion could eliminate altogether the truth which faith discerns in the record which is written in the earth itself, in the findings of archeology, history and science, in the pages of the Bible, in the nature of man, and in the tradition of Judaism and Christianity.

PHILIP BURNHAM.

High Jungle. William Beebe. Duell. $4.50.

A SCIENTIST with the formal erudition and the temperamental equipment to write laborious monographs upon *The Function of Secondary Sexual Characters in Two Species of Dynastidae,* or *Scale Adaptation and Utilization in Aesicopa patulana,* is obviously not usually a man equipped to write anything at all of a warmer, broader, and more living kind. The intensely scientific spirit, for all its value, is likely not to be a very human spirit. Peering over-concentratedly at the Dynastidae may make a scientist very learned indeed about them; but he commonly loses in the process something of humor, something of poetry, something of the living color and flavor and mystery of things.

What makes Dr. William Beebe a specimen rarer than the rarest Dynastid, of course, is the fact that he is a scientist who can and does write formidable technical monographs—(he wrote the above-mentioned)—and is a human being of large and quickened spirit.

Over nearly half a century he has explored tropical forests, isolated islands, the depths of the sea; and he has published uncountable learned papers in uncountable learned periodicals. As a parallel activity he has written 22 "popular" books, which is to say 22 volumes in which he speaks as a human being and speaks to you and me. *High Jungle,* now, the latest of these, is about his expeditions to the Venezuelan Andes within the last four years. The word for it, as for the previous 21, is fascinating.

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Here are fabulous great gray frogs, jungle ants, beetles, moths, hummingbirds, falcons, snakes, bats—the pages teem as does the jungle itself so that a reviewer can single out no particular episodes for mention. They are all engrossing. Here is Dr. Beebe, lean and bald and genial as ever, popping bugs into fruit-jars, insouciantly meeting deadly serpents and contemplating luminous spiders, thoughtfully watching evolution in action. Here are superb photographs, all but two of them by Jocelyn Crane, the Research Zoologist. Here is Dr. Beebe's famous prose, which changes—faster than one of his chameleons—from slangy colloquialism and schoolboyish humor to steely scientific passages about "interdigitating instincts and activities" to meditative passages deserving to be called poetry. Here is the finely human humility, as Dr. Beebe sits at the feet of nature. ("This is the world's original Question House. . . . Our poor brains grope for even the shadow of an answer. . . . We onlookers, no matter how many degrees we boast, after decades upon decades of study, are nothing but children at this game."). In short, here is the mixture as before. It remains incomparable.

Reviewers seldom say anything about book-jackets. This one deserves mention. The jacket-painting for *High Jungle,* by Laura Schlageter, catches with exceptional effectiveness the spirit of the fine book it enwraps.

ALAN DEVOE.

Trained for Genius: The Life and Writings of Ford Madox Ford. Douglas Goldring. Dutton. $3.75.

FORD? Never heard of him. Wait a minute, though. Wasn't he the man that started the *transatlantic review?* You know—had all that woman trouble and used to give those terrific parties in Paris in the twenties. Wrote "Romance" with Conrad? I don't think so. Surely that was another man by the name of Ford Madox Hueffer—a poet? Books on the Pre-Raphaelites? You must mean Ford Madox *Brown?*

An aging and unscholarly reader of catholic tastes might well be pardoned for rambling on thus at cross-purposes, perhaps for hours. The truth is that Ford was all of these things and many more, but not quite all of these people. He *did* change his surname from Hueffer to Ford, after—not during—the first World War. Ford Madox Brown, one of the better Pre-Raphaelite painters, was his maternal grandfather. His German father was music critic of the London *Times* and an authority on Provençal poetry to boot.

★

With such heredity, and the environment that goes with it, young Ford's main problem was not how to be a genius, but how to be a normal upper-class Englishman —a problem that also exercised his idol, Henry James and, to a lesser degree, his other idol, Joseph Conrad. Having gone to the wrong schools and served in the wrong regiments, Ford did not scruple to invent a more correct background for himself, particularly when, in later years, he won for himself a new public in America.

Yet the strange insecurity that prompted this passion for over-compensation and made him so unreliable in his relations with women did not prevent Ford from writing, along with many pot-boilers, at least one novel that ap-

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proaches the ultimate of pity and terror—*The Good Soldier*. Mr. Goldring rates *No More Parades* and the other novels of the Tietjens series even higher. Furthermore, during his year's editorship of *The English Review* Ford introduced D. H. Lawrence, Ezra Pound and D. P. Wyndham Lewis to the English public. Later, he was to sponsor Hemingway in the *transatlantic*. In a lifetime of devotion to literature he also gave valuable encouragement and/or criticism to Conrad, Galsworthy, Eliot and Joyce, among others.

Mr. Goldring's modest, tolerant, extremely civilized biography is unashamedly pro-Ford. So, obviously, is your reviewer. The field is still open for more exhaustive studies of Ford's life and writings, but one hopes that Mr. Goldring's interim report will be widely read in this country, where its subject finally found the recognition he had sought so long in vain among his own countrymen. Americans did not care if Ford's behavior was not always quite "the thing." They saw him for what he was—a great artist, whose view of English life was all the truer and finer for his not being quite English.

It is perhaps a pity that the book's fine illustrations bear on Ford's literary contacts rather than on his private life. Personally, I am all for the old pious habit of illustrating an author's life with pictures of his mother and father, his wives and mistresses, his birthplace, himself in pinafores, himself as captain of the cricket eleven, himself with his regiment, etc. For a few of these I would gladly sacrifice the rather hackneyed portraits of Galsworthy as a Forsyte, Arnold Bennett as a "card," Henry James as an English butler and H. G. Wells as Thomas E. Dewey that Mr. Goldring has seen fit to include.

VIVIAN MERCIER.

A Summer's Tale. Gerald Warner Brace. Norton. $3.00.

MR. BRACE has a tendency to crowd his novels with all manner of elements. In his most successful book, *The Garretson Chronicle,* this tendency did not dissipate his theme; everything was tied together by the life story of three New England generations. Moreover, his 1947 novel had as its climax a poignant account of a boy's years of growing up that was as moving as it was authentic.

This time there is no strong focus. A few of the things Mr. Brace has injected into his brief love story are: an island off Maine that no one knew about; a small clique of American fascists; a lost line of French Bourbons; a union without benefit of clergy; a private war against the U. S. Navy; the art and joys of sailing. Nothing much emerges from this light-hearted jumble.

How account for such disparity between successive books? Perhaps the basis for his Garretson book was autobiographical—if not biographical. June and Tony of *A Summer's Tale* seem to be, instead, the author's ideally attractive and intelligent young woman and young man, sheer figments of his rather lively imagination. The fact that his latest novel is consciously less ambitious need not necessarily have resulted in a story so slightly integrated. Its flashes of bright banter, minor sea adventures and periodically appreciative New England touches do not add up to enough. E. S. S.

Arabella. Georgette Heyer. Putnam. $2.00.

THIS IS THE story of the fair and proud Arabella, daughter of a country vicar, who leaves her home for a season at her grandmother's fashionable house in London. In between going to a dazzling series of parties and balls, and listening to "anecdotes of ton" (not to be translated as stories of the town), she is much occupied with a Mr. Beaumaris, London's top swell, without whose exquisite attentions, as a matter of fact, her social success would be impossible.

Here is how the "nonpareil," as he is known to the London world, inspires Arabella upon their first meeting: "A very good form too, she noted with approval. No need of buckram wadding, such as that Knaresborough tailor had inserted into Bertram's new coat, to fill out those shoulders! And how envious Bertram would have been of Mr. Beaumaris's fine legs, sheathed in tight pantaloons, with gleaming Hessian boots pulled over them. Mr. Beaumaris's shirt points were not as high as Bertram's, but his necktie commanded the respect of one who had more than once watched her brother's struggles with a far less complicated arrangement. Arabella was not perfectly sure that she admired his style of hairdressing—he affected a Stanhope crop—but she did think him a remarkably handsome man, as he stood there, laughter dying on his lips and out of his gray eyes."

Of course their human qualities bring these two proud people together in the end. The struggle was never very great in any case, which may provide one of the explanations if the book does not sell as well in America as in England. I cannot see *Arabella* advertised as an unbridled romance, or a novel of passionate nights, or as the story of a vicar's daughter who has all England at her feet. The thing is contrived as light entertainment (let's have no comparisons with Jane Austen, an artist, and faithful to her own world), and hasn't quite enough gusto to put it on the best seller list. But, as a neighbor of mine observed this morning, "You pays your money and you takes your choice."

JOHN HAY.

American Freedom and Catholic Power. Paul Blanshard. Beacon. $3.50.

THIS book purports to be a "candid discussion" of the relationship of the Roman Catholic Church to American institutions, and a "reasoned and temperate discussion of the place of Catholic power in our national life." Had it lived up to this promise it might well have served a useful purpose. Criticism of the acts of Catholics can be valuable, for no man is without faults. Even criticism of Catholicism might have been helpful, for intelligent attack forces us to ponder doctrines more deeply and to see dogma in sharper outline. Neither purpose is served by this book.

Those who read any of Mr. Blanshard's attacks on the Church last year in *The Nation* will know what to expect. He has re-written those parts of the book which were published in the magazine, but his fundamental errors repeat themselves. Mr. Blanshard, a former American civil servant, is both immensely informed about the Church and immensely ignorant of it. Never have I come across an author who knew so many details about his subject, and yet so consistently missed the point.

His work contains both errors of fact and errors of in-

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terpretation. Chesterton once described the difficulties of blind men in trying to describe their first elephant. Their efforts at interpretation would be simple compared to the difficulties under which Mr. Blanshard labors.

To pin down errors of fact and judgment in this book would require another book. It is my intention to list some of these by way of example, but what is more important than this superficial and almost endless correction, is to try to find the fundamental mistakes which throw everything else out of balance.

To begin with, it is clear that Mr. Blanshard dislikes Catholicism intensely. He has made considerable effort to be objective, but it is obvious that he can't take his Catholicism or leave it. He is obsessed by it. The thing haunts him. In a way this is a tribute to the uniqueness of the Faith, which is indeed something to be loved or to be hated. But this mania is scarcely a prerequisite for balanced judgment.

His worst mistake, however, is to beg the whole question of whether God exists, and whether or not there are objective moral and natural laws. To conceive of Hamlet without Hamlet would be child's play compared to conceiving Catholicism without God. If God does not exist, or if existing He has made no revelation, then clearly Catholicism is nothing more than a mad conglomeration of errors. Everything in the Church from the loftiest doctrine to the lowest sacramental is aimed at increasing the Divine life in individual souls. If there is no divine life, then indeed, as St. Paul said, are we "the most foolish of people."

If God does not exist, Mr. Blanshard has only to prove the point. There would then be no need to attack Catholicism, it would collapse of itself. But, if God does exist, then Catholicism must be judged in the light of that fact. To assume throughout that God does not exist, and then to judge Catholicism in those terms, is a colossal and fatal begging of the question. Suppose a man assumed that music had never existed, and attempted to write a history of dancing and the ballet through the ages. Who can plumb the depths of the folly to which he would sink as he theorized on the meaning and values of dance movements, while ignoring the music to which they responded? Yet that is nothing compared to a description of Catholicism which leaves out God.

Another cause of Mr. Blanshard's mistakes is that he appears to be totally ignorant of the fact that philosophical and theological knowledge is of a different order from scientific knowledge. The latter deals with physical properties and is mensurable and inductive. The former deals with values and principles and is necessarily deductive. The application of deductive reasoning to material questions has led to much folly. Mr. Blanshard's equally foolish attempt to apply inductive and pragmatic reasoning to philosophy and theology leads to equally foolish results.

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LET US NOW look at some examples:

1. In his opening pages Mr. Blanshard regrets that the Church has seen fit to remain hierarchical in this democratic age. He ignores the fact that the Church claims to be a divine institution guarding and transmitting "revealed" truths. What Mr. Blanshard should be discussing is not its hierarchic structure, but the validity of the claims from which that structure necessarily flows.

2. Mr. Blanshard notes with seeming horror the

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teaching of the Church that the rights of the state are not unlimited. He quotes with disapproval the following statement from the Catholic Almanac of 1948 (italics his):

> "The Catholic citizen is in conscience bound to respect and obey the duly constituted authority *provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people.*"

Mr. Blanshard finds this teaching undemocratic, and then adds the remark that the hierarchy may have been led to adopt such an attitude because of the knowledge that if they "once conceded that ultimate sovereignty lies wholly in the people, anything might follow." It doesn't seem to occur to him that any believer in God must adopt the same attitude, for if God exists it is clear that ultimate sovereignty can reside only in Him. Mr. Blanshard is right, however, in saying that if this fundamental point were jettisoned "anything might happen." To be more precise, what would eventually happen is the totalitarian state. For the only permanent bulwark against tyranny and totalitarianism is the knowledge that the state is not supreme, that it is subject to God's law, and that conscience is sacred. To identify democracy with every expression of the will of the people is to open the door to tyranny. For did not Hitler receive the support of the great mass of the German people in his actions? Are we to call Nazism democratic because it was the will of the German people? To say yes with Blanshard is to abandon the values for which we fought, to deny the principles we proclaimed, to make a mockery of our execution of the Nazi letders. Wrong does not become right because a majority votes for it.

3. On page 43 Mr. Blanshard accuses the Church of being in politics on the fantastic grounds that "The concepts of the sovereignty of the Catholic Church and the sovereignty of the Pope are welded together so closely that the average Catholic can scarcely make a distinction between political and religious programmes." But on page 57 he blames the Church for not moving against corrupt Catholic civic officials.

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4. On page 67 he refers to the "supposed doctrine that the Catholic Church believes in the primacy of parents in education," and then adds that if there is anything that the Church does *not* believe, it is this. Mr. Blanshard is flatly wrong. That parents have a primary interest in the education of their children flows from the natural law and is firmly maintained by Catholicism. It is this doctrine which makes nonsense of Mr. Blanshard's statement on page 51 that the Church teaches that Catholic schools should be supported by non-Catholic taxes. On the contrary, the Church teaches that Jewish parents have a natural right to give their children a Jewish education, and so on for every sect not teaching blasphemy or sin. Incidentally his statement on page 61 that there is "no place in the Catholic system" for "popular ownership" of schools could scarcely have been made if he had glanced North at the very Catholic Province of Quebec where the Catholic people own not only their schools but also their churches.

5. When he comes to discuss the Church's attitude toward sex, Mr. Blanshard seems—on page 135—to make the fantastic assumption that the Church regards sex as "essentially sinful" and therefore counterbalances its enjoyment by certain obligations and penalties. Does it ever occur to Mr. Blanshard that God made our sexuality, which must therefore be intrinsically good? Does he ever stop to realize that if sexual intercourse were essentially sinful it could never be permitted? It is high time that someone told him that the Church believes sexual intercourse to be holy, good and precious. So holy, good and precious that it is not to be wasted, but kept as the delight and pledge of married, responsible love, and an act of co-creation with God. If Mr. Blanshard does not believe me, then let him read the Autobiography of Eric Gill. Having started with this weird misconception of the Church's attitude to sex, it can be imagined how wonderfully he gets everything wrong when he comes to talk of such matters as birth control, celibacy of the clergy, the virginity of "religious" and so forth. Ignorant of the fact that sexual pleasure legitimately enjoyed is good, so good that some make a present of it to God; unaware that virginity, like all asceticism, makes easier the interior life; the poor author goes through endless contortions to find substitutes for the motives he has discarded. Some of it, particularly about nuns, would be funny were it not so pitiful.

6. When it comes to matters medical, Mr. Blanshard makes rare sport with the Church's endeavors to apply moral rules to particular cases and to define what is or is not licit. Mr. Blanshard never bothers to consider whether or not there exists an objective moral law,

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whether or not life is sacred. He simply assumes that there is no such law, and then makes fun of the Church by citing difficult cases. This is both easy and cheap. It is also damnable, for it leads logically to the experimental laboratories of those Nazi doctors who denied morality and desecrated individual dignity to practice horrors upon prisoners. This is a moral universe despite sin, and the Church is right to try to tell us what is or is not consistent with revealed moral principles. God forbid that any of us should ever fall into the hands of a doctor who really thought otherwise.

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Since there are 306 pages in Mr. Blanshard's book, nearly each one of which contains equally egregious mistakes, one could go on and on recounting similar errors. Suffice it to say that this book is a painstaking compilation of nearly every objection to the Church that has ever been thought of—and most of them were thought of long ago. The whole work is waste of effort. It is based on the assumptions that all reality is material; that morality is relative; that the will of the people is absolute; and that there can be no knowledge that is not experimental. These assumptions leave no room for any religion. Had he attempted to justify his assumptions, Mr. Blanshard would have been intellectually honest and his book might have been of some interest. By begging all these questions, his baseless and endless criticisms merely become tiresome.

In itself the book is of no importance, and certainly not worth all the space of this review. What does lend it significance is the possibility that the author's spiritual blindness, brassy self-confidence, and cultural ignorance may be a typical product of modern secular education in North America. If this is the sort of bureaucrat to whom we are entrusting ourselves, then indeed the twilight of our civilization is at hand, and the iron age approaches. What Mr. Blanshard is laboring to introduce is, quite simply, Hell.

MURRAY G. BALLANTYNE

The Last Miracle. *Karl Vollmoeller.* *Duell.* $4.00.

IN THIS jumbo-size first novel, a posthumous publication, the author of Max Reinhart's *Miracle* has set the same theme against a French Revolutionary rather than a medieval setting, probably with an eye on Hollywood rather than Broadway this time. The old Flemish legend which inspired Gottfried Keller's *The Virgin and the Nun*, Maeterlinck's *Sister Beatrice*, and John Davidson's *Ballad of a Nun*, is here treated with a sometimes prurient realism which veils still further the original piety, already long lost in a neo-romantic fog lit by flashes of diabolism. This "historical" novel is pagan rather than Christian, despite its theme.

MASON WADE.

Emerson's Youth. *A. B. Hollingshead.* *Wiley.* $5.00.

SCHOOL IN New England is an excellent place to discover how, ethically, the American people are living on borrowed capital from past ages. Now that faith is gone, the fact that certain things simply are not done is the principal motive in keeping young people straight. Yet it comes as something of a surprise that in the test community of 10,000 in the Middle West chosen by the author of this technical study, class consciousness is the only dominant motive to virtue he encountered. Still more

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astounding is the extreme degree of clique- and class-consciousness which he found—embodying his implied conclusion that sexual promiscuity and other delinquencies pretty largely conform to class lines; they are seldom encountered in the socially eminent and well-to-do.

This is argued by countless statistical tables, charts and transcriptions of pathetically tough conversations. Sociological jargon is plentiful, too. But out of it all comes the disturbing thought that the slender reed supporting ethical behavior (at least in a negative sense) is a dubious sense of class superiority. Mr. Hollingshead in this minor Kinsey report clearly shows his affinity for the deterministic, environmental school. Yet his alarming findings are too solidly based, factually, to be ignored or summarily dismissed.

A Procession of Saints. James Brodrick, S.J. Longmans. $3.00.

THE EXCELLENT historian of the Jesuit Order and biographer of Saint Peter Canisius and Saint Robert Bellarmine, presents in this "procession" a British saint for every month, plus the Venerable Marie of the Incarnation, who was French and then Canadian. These are distinctly biographical essays, brief (the book has 195 pages), and literary in style, rather than devotional or scholarly or polemical. Father Brodrick writes felicitously and clearly, if impressionistically, and of course the essays are devout and learned, and, occasionally, argumentative. But all this in pleasing fashion to attract the reader and not to goad him into acquaintance with Britain's most beautiful as well as most holy personalities.

Mediaeval Latin Lyrics. Translated by Helen Waddell. Holt. $5.00.

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CONTRIBUTORS

Harry W. FLANNERY is a former foreign correspondent in Europe and the Far East, the author of "Assignment to Berlin," a veteran journalist with the Los Angeles *Examiner*.

His Eminence Achille Cardinal LIENART is the Bishop of Lille, France. This article, which originally appeared in *Etudes*, was translated into English by the Reverend William V. E. Casey, S.J., of the theology department of Boston College.

Rudolph E. MORRIS is a professor of sociology at Marquette University, Milwaukee, Wisconsin.

Alan DEVOE writes for American magazines on nature subjects, and is the author of "Speaking of Animals."

Vivian MERCIER is a professor of English in the City College of New York.

John HAY is a poet and critic who lives at Cape Cod.

Murray G. BALLANTYNE, editor of Campion Press Limited of Montreal, Canada, publishers of *The Ensign*, is a member of the Canadian Institute of International Affairs.

Mason WADE is a critic and historian, author of "The Journals of Francis Parkman."

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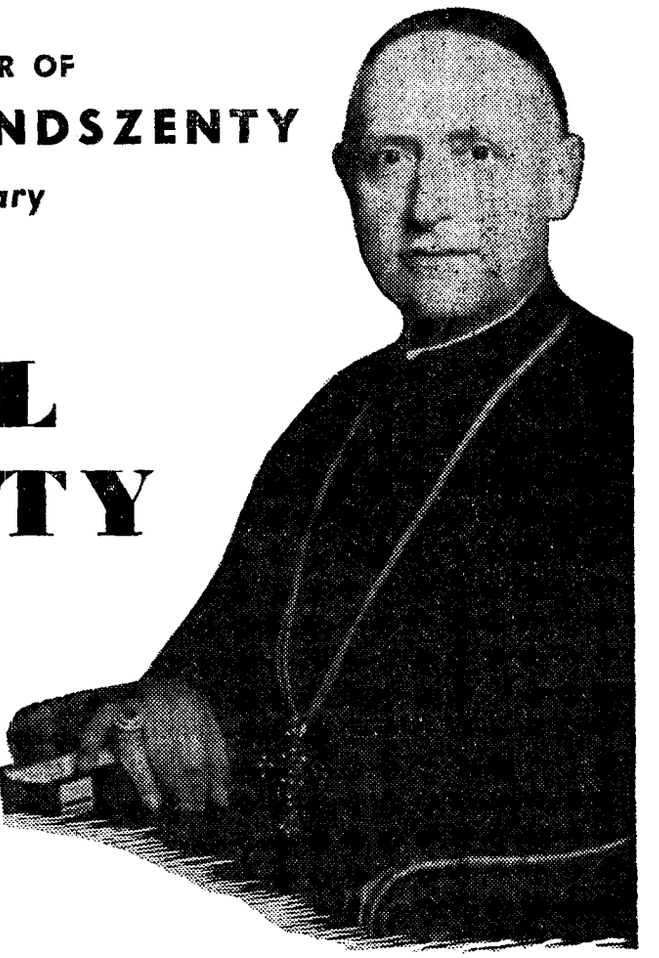

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